

(spread) their wings; O ye possessed of
all wealth,
we solicit all riches suitable for our
dwelling; your
aids are void of harm, your aids are true
aids*

4. To whomsoever these wise *Adityas*
grant a
dwelling and the means of life, (for
him) they
master the wealth of every man;¹ your
aids are
void of harm, your aids are true aids.

'd, May our sins avoid us as charioteers
inaccessi-
sible places; may we abide in INDBA'S
happiness
and in the protection of the *Adityas*;
your aids are
void of harm, your aids are true aids.

6. Only by painful means² does a living man³
Varg* vm.
obtain the wealth which you bestow ; but he
whom
YOU, divine *jllldityas*^ visit, wins great
(riches); your
aids are void of harm, your aids are true
aids*

7. Him fierce wrath⁴ touches not, nor
heavy
(calamity), to whom, *Adityas*, you have given
great⁵

¹ The Schol. adds, "who does not offer sacrifice."

* Sc. by penance, religious observances, etc.

³ Sayana explains *and os-prdna-yuktah*, "endowed with
life,"
just as in iv. 30. 3 he explained it '*prdna-riipena l>alena>* |
but it
seems better to take it in both places as the particle
"certainly."⁷

Might we translate the line, " verily men succumb through
the
loss of the wealth given by you" ? In the second line
^Bayana
unites *dsa vah* into one word, *dsavah*, " swiftly moving."

⁴ I have taken *tigmani* as agreeing with, the neuter

tyajas.

Sayana makes it agree with *tarn*, and translates the sentence,

" him though fierce (or harsh) wrath touches not."

⁵ Sayana here takes *saprathas* as ^a masculine nom. plural;
"but

elsewhere (as i. 22. 15 ; 94. 13) he had explained it properly as

a neuter nom. sing, agreeing, as here, with *sanna*.